THE

Western Conference News Letter

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There can be no more interesting study than that of the revolving cycles of human thought and activity. Blessed indeed is he who sees that the movement is spiral and that each time a phase of thought and action returns to dominate men that it is upon a higher plane. It is saddening and perplexing to be a liberal to-day in any sphere of life. The whole tendency seems to be against the individual and in favor of the machine. Ideals cherished by the highest and noblest are crushed to make way for the cunning manipulator. Whatever autocracy under any name or form may do for the mass it is certain that it kills the spirit of freedom and progress. As a denomination the Unitarian Church has stood ever for the ideals that belong to democracy in religions and politics. Why are we defeated by an age-spirit before which we are powerless? Is it because we have not been altogether true to our ideals? I think it is. We have not openly deserted them, but we have slept while they have been bound. The great material achievements of the age have dazzled us. In the realms of mental activity men have said, "How was this success arrived at?" The answer is, "By combination." Then, under the spell of success, men have hastened to unite to form big universities, large churches, splendid charitable associations with the result of tending toward a dead level of mediocrity in the things of the mind and spirit. The cry of the church is, "Organize for conquest!" regardless of whether it has a spirit that shall move men. An army of dead men would not accomplish much, nor would the most skillfully constructed skeleton of a church. Victory can only come when there is a flame of fire within the cause. Any spirit will find a frame suited to its demand. Whatsoever a church or a man asks in faith believing that thing can be attained. The first requisite is not the body, but the spirit. Now, have we not joined the many, in the spirit of the age, and longed for the great body before we had the large spirit? We began in liberty, and all spiritual issue for us must be conceived and born in liberty. For aught else we need not fear, our own will come to us and other we should not want. Truly has it been said that "eternal vigilance is the price of liberty." Let us try to set our Unitarian house in order. Our people should be brought to understand the value of our free religion and through an individual interest seek to develop its spirit among men. Through freedom alone can the best be found. If Unitarianism is to continue to be a school of the prophets it will be through our fidelity to our heritage of individual freedom and development. Time will again bring Liberty to her rightful throne in the hearts of men. It is ours to keep alive the high ideals of her subjects that on her return she may find her throne raised higher than ever for freedom and progress.

THE AMERICAN CITIZEN.

The American citizen is a man. While women have indirectly a most important share in civic life, in only a very restricted way as yet does she enjoy that privilege or share that responsibility. Possibly we overdo the matter of division of labor. Certain it is that we have turned over church and school affairs to the women. Two-thirds of the membership of the American church is made up of women. We men participate sufficiently to hold the principal offices and sing bass. But generally speaking:

"In the world's broad field of conflict
In the bivouce of life,
We find the Christian soldier
Represented by his wife."

Two-thirds of the teachers in the public schools, we are told, are women. Here, there and in the home is the supreme opportunity to affect citizenship, but so far as a direct participation is concerned she must for a time at least keep her place with idiots,, aliens, paupers, and lunatics. But since woman controls so largely the home, the school, and the church, perhaps it is only fair that man should see that all political offices, the saloons and penitentaries are well filled. Perhaps when the ideal citizen and state shall appear, with a larger commingling of pure morals and statecraft we shall have an educational and property qualification for suffrage that will permanently exclude certain classes of men and women but will enfranchise every intelligent freeholder (however small the freeholder) whether man or woman.

"When the church is social worth,
When the statehouse is the hearth,
When the perfect state is come,
The republican at home."

But I am not to speak of an ideal, but of the average American citizen that is here, and to me he is a very decent sort of a man. Please observe first that he is not necessarily native-born. Let us be glad that there are many who are native-born—men who trace their lineage to the best and strongest New England stock, men who have all the traditions and even prejudices of native sons, men who appreciate the sentiment.

Is there a man with soul so dead
Who never to himself hath said,
This is my own, my native land
As home his footsteps he has turned
From wandering on a foreign strand."

But a very large proportion of our citizens, and some of the very best, are foreign-born, and the accident of birth is not the essential thing. Rather is it the comprehension of the American spirit and devotion to the institutions of America.

And thou, my country, write on thy heart,
Thy sons are they who nobly take thy part;
Who dedicates this manhood as thy shrine,
Wherever born, is born a son of thine."

Whence come, then, many of our citizens? A recent liner brought 3,009 souls, largely immigrants, to the port of New York. In any single year enough come to out number all the Huns and Vandals that overran Rome in the fifth century. The American citizen must therefore, look well to his immigration laws—must ask what is the character of these men when they come and what is their instruction afterward.

Again, the American citizen is so largely the product of the common schools that he prizes this above all other institutions. I say it advisedly, above church and court, and congress the public school is the great foundation and source of American citizenship. Here the citizen is made. Out of this he comes and to it he must look with eternal vigilance and unmeasured admiration. What have we in the average school room, especially in the great mining and industrial centers? Largely the children of the foreign born; Swedish Hans, Irish Pat, Norwegian Ole, Italian Tomaso, Scotch Sandy, sharing his book with Yankee Bill, petit Monsieur Pierre writing a note to fraulein von Orleans and fraulein von Celerypatch and all thrown into one smelting-pot. The resulting amalgam is a new type—the Anglo Saxon American citizen—containing all the best ingrediants of the world.

"Not such as Europe breeds in her decay
Such as she bred when fresh and young.
When heavenly flame did animate her clay."

Combination—a mosaic of the thoroughgoing German, of the substantial Briton, the inventive Dane, and the true-hearted Swede, the indomintable Scotchman, the stirring Frenchman and the perfectly irrepressible Irishman—all in one American citizen, with one flag, one country and one common destiny.

The common school is also the clearinghouse for all the little religious bigotries that aggravate in the small countries. With elevated morals in the public schools and no seetarian teaching, Jew and Gentile, Protestant and Romanist Armenian and Calvinist Trinitarian and Unitarian, all catch the supreme ideal of the American citizen.

"A church without a bishop, a nation without a king."

Moreover these native-born children of foreign parents, go back to the home of these foreign-born parents and in turn teach them much of their lessons. Hence I repeat, the institution for the making of the American citizen is the common school. He knows that the more our people understand the American spirit and especially our history, the stronger will be the citizenship. Washington is our model as a citizen and we marvel at his foresight. But it was based on accurate knowledge of Anglo Saxon institutions.

"For he sat at Sidney's feet,
Had walked with Vane and Pyne apart;
And thought the centuries felt the beat
Of Freedom's march in Cromwell's heart.

He knew the path the worthies held
Where England's best and bravest trod,
And, lingering, drank the streams that welled
Beneath the touch of Milton's rod."

The best type of the American citizen is a freeholder. It does not matter how small the freeholder may be, but to own some little piece of land, to live in a house (cottage or mansion) that is made sacred by the birth of his children, the marriage of his young and the burial of his dead, is of tremendous importance in making him take root in the soil. A home rather than a house—to see trees grow that he has planted, to see vines creeping that his children's hands have trained. In the interest of a home the citizen will vote and if need be fight. But men neither vote nor fight for furnished rooms or boarding houses. This is why the force of our citizenship today is in the rural districts, where sixty-six per cent. of our people own their homes, as against thirty-six per cent. in cities of 100,000 population, twenty-three per cent. in larger cities and only eighteen per cent. in Boston and six per cent. in New York. We are in danger of losing our homes at the two social extremes, the poor gravitating to the tenement and the rich to the hotels and club house. But the true American citizen, the

bulwark of American institutions, owns a home and lives in it, and so has something for which he will vote and fight, and if need be die.

The American citizen, therefore, has a vital and active interest in public affairs. His first specific duty is to obey the laws that he finds in our books. If a man does not like the laws he can use his influence in the ordained way, to change them, or he can go to some other country, or he can go to the penitentiary or the scaffold. If Chicago had not hung the anarchists the American citizen would have hung Chicago.

His next duty is to insist upon the enforcement of all existing laws. We suffer less for want of more laws than for lack of enforcing existing laws. If a law is bad, our duty is to repeal it and not ignore it, and to enforce it that it may be repealed. The existence and ignoring of bad laws teaches disrespect for good laws.

Need I say that the American citizen discharges all civic duties. He attends the caucus, he serves on jury, he votes intelligently. He is not only willing to die for his country in war, but is willing to die for her in peace. To him the ballot is as patriotic an instrument as the bullet, and vastly more humane, rational and potent.

"There is a weapon firmer set
And mightier than the bayonet,
It falls as silently and still
As falls the snow upon the sod,
But executes a free man's will
As lightning does the will of God."

Kalamazoo. JOS. P. MACCARTHY.

AMONG THE CHURCHES.

Letters have been sent out to all the churches and Alliances whose subscriptions expired with the last number of the News Letters, asking for a renewal. It is hoped that the responses will be prompt and general.

Luverne, Minn.—Rev. B. A. Hills, for the past two years in charge of a circuit in Michigan including Sherwood, Brooklyn, and Onsted, has been called to take charge of our work in Luverne and vicinity. He will preach at Rock Rapids and Adrain on week-day nights. Mr. Hills proved himself to be a most capable worker in Michigan and a like success may be confidently looked for in his new location.

Green Bay, Wis.—The Union Congregational Church has called for its minister, Rev. W. M. Backus, Secretary of the Western Conference. This is a very unusual occurrence for a church in orthodox fellowship to call a Unitarian minister. It is made still more remarkable by the fact that as secretary of the conference he has the denominational name written large upon him. He has resigned his office to accept the call.

Chicago, Ill.—Unity Church was dedicated at the hour of morning service, December 23. The words of dedication were uttered by Rev. Fred V. Hawley, the minister, and the congregation in a responsive service. The church was beautifully decorated for the occasion and a special musical program was prepared and finely rendered. Mr. Edward H. Griggs, who has been chairman of the board of trustees for fifteen years gave an address on setting forth the ideals of the church from a Unitarian layman's point of view. The sermon was given by Rev. W. M. Backus, secretary of the Western Conference, upon the subject, "To What Should the Church be Dedicated?" In the evening there was a Fellowship Meeting at which there were congratulatory addresses delivered by six of Mr. Hawley's Unitarian comrades in the ministry: Rev. August Dellgren, Rev. Florence Buck, Rev. Ernest C. Smith, Rev. Fred Alban Weil, Rev. J. Vila Blake and Rev. W. Hanson Pulsford. Both the morning and the evening congregations comfortably filled the church. The friends of the cause everywhere will rejoice with Unity over the dedication of its edifice, marking as it does the completion of the change of locality. The new auditorium is already proving too small for the congregations. Unity is to be congratulated on its present prosperity and prospects.

FIELD NOTES.—The secretary devoted his time during December to office work. He only went out of Chicago on Sundays, visiting Rockford, Ill., on the first; Hobart, Ind., on the second; Pleasant Hill Church on the third; Unity Church, Chicago, on the fourth and Milwaukee, Wis. on the fifth. The work of the Conference is in remarkably good condition at the present time. All of our churches capable of supporting ministers either have a settled pastor or have the right person in view. This is a very unusual and unexpected state of affairs with our Conference, but none the less a happy one. It should not be such a happy state as to lull us to rest, rather it is our missionary opportunity. Illinois has felt the stirring of the spirit and proposes to open at least one new place this year for the spread of our gospel. The plan is for resident ministers to give their services to this work by going turn about to the selected place to hold services. Other states may well follow this good example.

CHRISTIAN ORIGINS, by Otto Pfleiderer, Professor of Theology, University of Berlin, translated from the German by Daniel Huebsch, Ph. D., New York; B. W. Huebsch.

IN CHRISTIAN ORIGINS, Professor Pfleiderer traces out and separates as near as may be done, the historical reality in early Christianity from the accretions which later gathered around it. In the field of early Christianity, this task is particularly difficult, presenting problems of unusual complexity. Though it can

be shown conclusively in many cases what could not have happened, what exactly *was* the course of events can only be answered with relative certainity, and sometimes not at all. It is a field in which it is well to follow a wise historical guide. It is needless to say that Professor Pfleiderer, leader of liberal thought in Germany, professor of Theology in the University of Berlin, is such an one. In this book is the mature product of more than forty years of critical study in the field of early Christianity. The work is the outcome of public *lectures* delivered at the University of Berlin to students and non-collegiate listeners and is a condensed statement of his more detailed and technical work, "Das Unchristentum, seine Schriften und Lehren, in geschichtlichen Zusammenhang beschrieben."

In the purely *historical* method and conception of *Christian Origins* the author is distinguished from the "rationalists" and from Ritschlians; he also decries the call of the Traditionalists—"Return to Tradition"—as nothing else than a return to the fundamental catholic principle that dogma must rule history, an attempt to substitute for a gradual becoming a completed thing.

In order to understand the Origin of Christianity as a historical development, the preparation for the movement in the ante-Christian world is considered. Not only in Judiaism, but equally in Greek philosophy in the last few centuries before Christ, are Christian ideas to be found. The Ionian idea of one god, the Socratian conception of moral education, the ethical idealism of the Orphic poets and Plato, the Stoic grasp as the fundamental religious problem of moral freedom with dependence on God with their teaching of love of human brothers all are Christian ideas. And of still greater importance for the preparation of Christianity, and more familiar to the average reader, is the combination of Greek philosophy and Jewish Religion in the second century preceeding Christianity the ripest fruit of which is seen in Philo.

The preparation for Christianity in Judaism is still clearer. The close connection of two such historical forms as Judaism and Christianity is to be expected. "Universalism," which is often designated as peculiarly Christian, is seen in the Jews of the Dispersion and is also an inevitable result of the individualization of the religious consciousness as found in the Psalms and Wisdom books. In Job, the judgment of the moral consciousness and the moral belief in God, comes into its rights. In Judaism, were found these important strands of spiritualistic belief in immortality and the national hope of a Messiah. Especially in laying emphasis upon the work of the Essenes, that purely religious brotherhood of ascetics whose influence spread far beyond the narrow limits of the order itself, does Professor Pfleiderer show important preparation for Christianity. They not only rejected bloody sacrifices, scorned marriage and rejected the idea of property, but the more fundamental commands of Christianity—to practice benevolence and to be pure —were fundamental commands of Essenism. Here was the preparation for John the Baptist, in the preaching of inner conversion and purification of hearts. John was not a forerunner of Jesus in the sense that he recognized him as Messiah. That is a latter interpretation of the Christian congregation. John was rather possessed of the Essene ideal of personal purity of heart and life against a political ideal of a Messiah. The work of that political ideal was the true cause of his execution as is shown by the reference in Josepheus which is certainly historical.

Against such a background, the historical character of Jesus is constructed. He is seen with more clearness than the school of Bruno Bauer would be willing to present him. (See Der Vorchristliche Jesus by W. B. Smith). A child of his time, born probably in Galilee, probably baptised by John, a pious Jew moved by the distress of his people, influenced by the ascetic rigorism of the Essenes and attached to the Jewish law, the kernel of his message becomes unconditional surrender to the will of the only good God. His commands were not new, he was not even the first one to apply the word "Father" to God but the element of love appears most strongly in him and he applies more seriously the command of Love to God and man. His limitation of time and nation and the messianic form of his thought and activity (which are only to be understood in the light of his apocalyptic expectation of the end of the world) succumbed to the powers of earth. His universal message of love and good will remained to march triumphantly onward.

After Jesus there remains in early Christianity the work of the Messianic congregation, the contribution of Paul, the Gospels, the Gnostic movement and the establishment of church authority. Space will not allow me to even sketch the solid and condensed scholarship of these chapters. The religious reflections of the early Christian congregation moved entirely in the direction of interpreting and arranging the preceeding earth-life of him who had so unexpectedly been taken from them. Out of their longing they interpreted Jesus in the new light of the newly won belief in his heavenly Messiahship. In this congregation was born the idea of the resurrection, the seeds of future Christ beliefs were sown—not dogmatic doctrines, but legends full of imagination. It was not a new religious community, rather a conservative Jewish sect believing in a Messiah.

Paul, the founder of the Christian Theology is responsible for spreading Christianity beyond their narrow limits. Professor Pfleiderer lays much stress not only on the Jewish instincts in Paul, but on his Hellenic education and associations, his acquaitance with Stoicism and the Mystic cults being especially

important against vonManen's position. The novelty in Paul's teaching is the idea of the man Jesus as the Christ with all that that signifies in the latter development of Christian History. From this central point out Paul is to be understood.

After Paul, Mark is accepted to be the oldest canonical gospel and together with Mathew and Luke is critically treated. Gnosticism is shown as a movement whose influence resulted in an apotheosis of the Master, the deified Christ, and the mystic speculation of this movement taking on classic expression in John. All these tendencies combined, the Christian-Messianic Belief, Paulinism, Gnosticism, Hellenic popular philosophy formed themselve under the authority of an established church. To tear loose from the fetters which that church bound round itself remains still a problem of Protestanism.

I cannot close this review without commenting upon the adequacy of the translatiors work. All the clearness of the original and its spirit is retained.

Keokuk. M. ROWENA MORSE.

CHICAGO ASSOCIATE ALLIANCE.

The second meeting of the Associate Alliance, for the season of 1906-7, was held at the Third Church, on Thursday morning, December 6th, with a good attendance. Mrs. Backus presided. An excellent report of the Religious News Committee was given by Miss Clara A. Hughes. The speaker said that when she began a collection of data of the conference of the world's various religious bodies, she soon became convinced that perhaps all the fundamental value of them for us, lay in a comprehension of the general broad tendencies, which might be summed up as showing a slow, steady trend towards three points; first—a unification within and between the various sects of Orthodoxy; second, a stronger emphasis on the exaltation of character in religion, and the third, a growing recognition that social service is one of the unescapable bases of all religion. But Religious News very properly includes, also, such great religious movements of today, as the struggle to wrest the public schools of England from clericalism, from the grasp of demoninational bias and teaching, and the popular upheavel resulted in the needed, but in many ways unjust laws of separation of state and church in France. Judge William D. Harriman of Ann Arbor, gave the address of the day, entitled, "Marcus Aurelius and His Times." The rise and rapid speed of Christianity in the early centuries, the history and conditions of the times leading up to the birth of Marcus Aurelius, his early boyhood, his growth to manhood, and the life and character of the man, were points most admirably brought out by the speaker. Rev. E. C. Smith of Hinsdale led in the discussion, in which Mr. Spence of the People's Liberal church of Aurora, Mr. Backus and Mr. Gorton took part. Each speaker voiced the sentiments of Judge Harriman in saying that Marcus Aurelius showed strength and sweetness blended together in one person, that his attitude was one of trust, and that a purer, sweeter soul never passed to the presence of the heavenly Father.

Acting upon Mr. Hawley's suggestion at the October meeting, the first social meeting of the Associate Alliance will be held at the Church of the Messiah, in January, the date to be announced later.

EMMA C. BAKER, SECRETARY.

Among Alliance Branches the new leaflet on Liberal Religious Movements abroad has met with much favor, and has been quite generally adopted for the Winters' work. Provision was made in the leaflet for more or less research as the members desired, but however taken, either as an historical study or a review of the lives of the men and women living in the midst of religious controversy and enquiry, the subject is sure to enlarge and the student cannot but become deeply interested in the changes that are going on in Liberal religious movements everywhere. One finds that the growth of liberal thought keeps pace with the forward movements in educational and political progress. Each acts upon the other and free religious enquiry is most evident where democratic principles prevail.

The Study-Class Committee is making every effort to assist the Branches in the study, and as fast as papers are written and delivered they are placed on file at 25 Beacon street, Boston, and can be borrowed.

The New York League is presenting a series of papers on this liberal movement in foreign countries and also has printed a list of liberal preachers and services in continental Europe. In other societies talks or papers are given by ministers who have attended the meetings of the Internation Council. Another method has been to give a simple review of a book treating of the development of liberal thoughts in the country selected. Those interesting themselves in this subject will find the meetings of the International Council in Boston, next September of greater interest.

Cincinnati. FANNY FIELD.

The following books, some slightly shelf-worn, will be sold for the reduced price, plus postage:

Walker's Sermons	$1.00	.25
Victor Serenus-Wood	1.50	.25
Animal Rights, Salt	.50	.10
The Christian in Hungarian Romance—Fretwell	.50	.10
Messages of Faith and Love, Clarke...	.75	.25
The Shifting Wind—Bulkeley.. . .	.50	.10
James Martineau — Jackson	2.25	1.00

DIRECTORY.

A Directory of the Independent chuches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of Service 11 A. M. Rev. George R. Gebauer, Third & Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Henry W. Foote.

Broken Bow, Neb.—The People's Liberal Christian Society. Hour of service, 7:45 P. M. Rev. L. F. Harman.

Buda, Ill.—Union Christian Society. Hour of service, 10:45 A. M. Rev Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. Fred Alban Weil, 1535 Adams St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Franklin Baker.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. Kerby S. Miller.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 A.M.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. alternate Sundays.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank C. S. Wicks, 17 Michigan St.

Iowa City, Ia.—All Souls Church. Hour of service, 11 A. M.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Charles Ferguson, 3519 Flora Avenue.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. M. Rowena Morse.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelth and H. Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D. St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. B. A Hills.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn.—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. E. Stanton Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Ord, Neb.—*People's* Unitarian Church of Ord. Hour of service, 11 A. M. Rev. E. S. Treworgy.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M. Rev. W. S. Nichols.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour service, 8 P. M. Rev. J. H Jones.

St. Louis, Mo.—Church of the Messiah, Boyle Ave. and Olive St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 P. M.

alternate Sundays. Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6:30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service 7 P. M. Rev. Roegno Peturrson, 582 Sargent Av

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help for to-day we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents.—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill.; Mrs. John Boyd Davis, 530 Majestic Bldg., Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowshiip.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. O. C. Baker, Secretary, 6565 Yale Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

KENTUCKY.

Louisville.—Woman's Branch Alliance, Church of the Messiah, President; Mrs. Charles F. Smith, 509 W. Ormsby Ave., Secretary; Mrs. John B. Lewis, 1816 Fourth Ave. Meetings the first, second and fourth Thursdays in the month.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Mrs. Wm. S. Sampson, The Auburndale. Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E. A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Leora Thompson, 469 McKinley Ave. Meetings alternate Sundays at 2 P. M.

Toledo.—Toledo Branch Womans' Alliance. President, Miss Florence Dority, 2222 Parkwood Ave.; Secretary, Mrs. Sidney Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiran Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies Union, First Unitarion Church. President, Mrs. W.H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—Detroit Branch Congregational Unitarian Church. President, Mrs. Hiram Marks, 57 Sibley St.; Secretary, Mrs. David MaKenzie, 574 Woodward Ave. Meeting third Friday at 3:30.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. L. Maud Wilcox; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanagh, 1856 N. Pennsylvania St.; Secretary, Mrs. C. A. Cotter, 1607 Park Ave. Meetings first Monday of each month at 2:30 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. Sarah Baxter, 387 N. State St.; Secretary, Mrs. Laura M. Green, 1917 Oakdale Ave. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. C. D. Wescott, 5735 Washington Ave.; Secretary, Miss Ethel Mason, 1477 Washington Blvd. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. C. K. Pittman, 1233 Asbury Ave.,

Chicago; D. W. Redfield, 819 Chasee Ave., Chicago. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. A. C. Beebe. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. J. D. Warren, 2 Munger Terace. Sec'y. Mrs. Alfred Jacques, 1205 E. Third Street. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 9914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. David Van Alstyne, 867 Fairmont Ave.; Secretary, Miss Delie E. Chaney, 997 Argyle St. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Laura N. Doolittle, 651 Marshall St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. C. E. Sanborn, 622 Market St.; Secretary, Miss Loretta French, 431 Chicago St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wednesday at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stonewell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Place. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Sara A. Bicknell. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Miss Stela Lowman. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. J. H. Chenoweth, 1206 High St.; Secretary, Miss Merta Mitchell, Pleasant Ave. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenanhoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. J. B. Wallace, 433 W. 35th St. Meeting first and Third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. Mrs. Edith Patterson, 1002 N. 9th St. Secretary Miss Ella Dyer. Meetings every Wednesday 2:30 P.M. day at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesant, 5455 Maple Ave.; Secretary, Mrs. Rufus A. Lewis, 5630 Vernon Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Ave.; Secretary, Mrs. W. R. Vickroy, 2901 Rauschenbach Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

Topeka.—Woman's Branch Alliance of Unity Church. President, Mrs. C. F. Slayton, 1824 Clay St.; Secretary, Mrs. Theo. A. Wilkie, 716 Lane St. Meetings every Friday at 2:30 P. M.

NEBRASKA

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1848 F St., Secretary, W. H. Bagnall, 1419 B St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. A. Smith, 984 North 25th Street. Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St.

Denver.—Unity Church Alliance. President, Miss Adelaide Butterfield, 3209 Eliot St.; Secretary, Mrs. L. C. Edwards, 1607 E. 17th Ave. Meetings first, third and fifth Thursday.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. J. Annis; Secretary, Mrs. A. M. Hawley. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Z. D. Walter, 107 W 7th St.; Secretary, Mrs. E. W. Baxter, 226 W. Abriendo Ave. Meetings second Wednesday of each month at 2:30 P. M.

A DIRECTORY of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke. Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C. F., Edgerton, Kas.
Brown, Mr. Wm. F., Fonda, Iowa.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
DuComb, Mrs. Frank, Hammond, Ind.
Eckler, Mrs. A. N., Minot. S. Dak.
Forbes, Mrs. Clara S., Champaign, Ill.
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Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Leonard, Miss Olive, West Salem, Wis.
Lewis, Mrs. Rufus A., San Antonio, Texas.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Metcalf, Mr. Joseph. Eagle Pass, Texas.
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Munsell, Dr. L. S., Beaver, Okla.
Polley, Henry E., Abbottsford, Wis.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
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Smith, Mrs. S. A., Excelsior Springs, Mo.
Topping, Mrs. W. J., Mohall, N. Dak.
Wheeler, Mrs. Thos. B., Troy, Ohio.